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SANKARANARAYANASWAMY TEMPLE AS A PALLIPPADAI OF RAJARAJA CHOLA I

First published by Valanadu publications 2026

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First edition

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Contents

Foreword iv
Acknowledgments 1
Sankaranarayanaswamy Temple as a Pallip-padai of Rajaraja... 2
An Epigraphical Reassessment with Evidence from Sripuranthan 2
Introduction 2
The Udaiyargudi Inscription and the Title "Muttaraiyan" 6
Genealogical Evidence from Telugu Chola Records and the Designation Mutturāja 11
The Govindaputtur Inscriptions and the Figure of Araiyan Sankaranarayanan 16
Prosopographical Distinction and Reassessment of the Builder's Identity 22
Identification of "Araiyan Sankaranarayanan alias Sola Muttaraiyan" with Arunmozhi Varman in the Pre-Accession Phase 28
References 34
Appendix: Source Materials and Photographic Evidence 36
Conclusion 67
About the Author 71

Foreword

The study of Chola epigraphy has long been sustained by a tradition of careful transcription, cautious interpretation, and an enduring respect for the integrity of inscriptional evidence. From the pioneering labours of Eugen Hultzsch and his successors in the Archaeological Survey of India, to the continuing refinements introduced through volumes such as South Indian Inscriptions and Epigraphia Indica, the field has been marked by a methodological discipline that privileges evidence over conjecture. Yet, as with all historical inquiry, the accumulation of material has also invited reconsideration, particularly where established readings have rested upon assumptions that merit renewed scrutiny.

The present work, *An Epigraphical Reassessment with Evidence from Sripuranthan*, is situated within this tradition of reassessment. It does not seek to overturn the foundations of Chola historiography, but rather to re-examine a specific constellation of inscriptional records—those pertaining to Udaiyargudi, Govindaputtur, and Sripuranthan—with the aim of clarifying their internal coherence and historical implications. The study proceeds from the recognition that certain elements of titulary, long treated as conventional or incidental, may in fact encode structured meanings relating to rank, lineage, and political status.

Central to the investigation is the designation "Muttaraiyan"

(Skt. *Mutturāja*), which has often been interpreted in terms of clan identity. By placing this term within a broader genealogical framework, drawing upon the evidence preserved in Epigraphia Indica, Vol. XXVII, the author advances the view that it functioned as a rank-bearing titulary associated with junior princes. This reinterpretation, though modest in its initial formulation, carries significant implications when applied to the Udaiyargudi inscription, wherein Arunmozhi Varman is styled *"Parantaka Muttaraiyan."*

Equally noteworthy is the treatment of the Govindaputtur inscriptions, in which the figure of *"Araiyan Sankaranarayanan alias Sola Muttaraiyan"* is brought into focus. Through a careful prosopographical distinction between this individual and the similarly named Sekkilan donor, the study restores the agency of the temple builder to a figure whose titulature and actions correspond to a higher stratum of authority. The scale of endowment, the organization of ritual provisions, and the absence of territorial qualifiers are all adduced in support of this position.

The work further draws attention to patterns of religious nomenclature—particularly the application of Vaishnava honorifics to Saiva deities—as attested in inscriptions associated with Panchavan Madevi and the Govindaputtur foundation. These patterns are not treated as isolated curiosities, but as elements of a broader idiom of expression within elite Chola circles. In this respect, the study opens a line of inquiry into the ideological dimensions of titulary that deserves further exploration.

Perhaps the most striking aspect of the book is its attempt to situate the Sripuranthan temple within a larger historical and architectural continuum. By correlating inscriptional references

to *Sri Kailasathu Alvar* with the extant temple and its later nomenclature, and by noting parallels with the great foundation of Brihadisvara Temple, the author suggests that the site may represent an early phase in a developing royal idiom of temple construction. The associated hypothesis—that the Sankaranarayanaswamy Temple at Thanjavur may be understood as a royal *pallippadai*—is advanced with due caution, yet with a clear awareness of its historiographical implications.

It is characteristic of epigraphical method that conclusions are rarely absolute. The absence of an explicit inscriptional statement identifying *Araiyan Sankaranarayanan* with Arunmozhi Varman necessitates a reliance upon cumulative reasoning. The strength of the present study lies in the manner in which multiple strands of evidence—titulary, genealogical, prosopographical, topographical, and institutional—are brought into alignment. Whether or not every inference will command universal assent, the argument is presented with a consistency and restraint that invite serious consideration.

In an age where rapid synthesis often risks outpacing careful analysis, this work stands as a reminder of the value of close reading and disciplined inference. It reaffirms that even within a well-studied corpus such as Chola inscriptions, there remain questions that can be revisited with profit. The author's effort to re-examine familiar records in the light of internal consistency is therefore to be welcomed as a contribution to the continuing refinement of South Indian epigraphical studies.

The reader is encouraged to approach the following chapters in the spirit in which they are offered: not as final pronouncements, but as a considered re-articulation of evidence, grounded in inscriptional data and open to further verification.

Acknowledgments

I record my sincere gratitude to my father, **Mr. C. Sundararajan**, whose unwavering support and encouragement have been fundamental to its completion. His assistance in facilitating field visits and in enabling the photographic documentation of inscriptions, temples, and associated features has been invaluable. From the initial stages of this enquiry, the findings were subjected to continuous discussion and scrutiny, often on a daily basis, and the present work has emerged through sustained deliberation and careful verification of proofs undertaken jointly.

Sankaranarayanaswamy Temple as a Pallippadai of Rajaraja Chola I:

An Epigraphical Reassessment with Evidence from Sripuranthan

Chapter I

Introduction

The present enquiry proceeds from a re-examination of certain inscriptions of the Chola period, with particular reference to records preserved in the regions of Udaiyargudi, Govindaputtur, and Sripuranthan. These records, when read conjointly and without the constraints of inherited interpretation, appear to admit of a reconsideration of established views regarding titulature, identity, and the character of early Chola temple foundations.

The materials employed in this study are drawn primarily from published corpora of inscriptions, including the volumes of *South Indian Inscriptions*, *Epigraphia Indica*, and the *Annual Reports on Epigraphy*, together with select Tamil epigraphical publications. The method adopted is that of internal comparison, wherein formulae of titulature, patterns of designation,

and topographical references are examined across records of related chronology and provenance.

Three questions arise repeatedly in the course of such comparison, and it is upon these that the present study is chiefly directed.

First, the occurrence of the name "Sankaranarayanan" in association with the title "Araiyan" and the designation "Sola Muttaraiyan" in the Govindaputtur inscriptions invites consideration as to whether this appellation is to be understood merely as a personal name of a local notable, or whether it belongs to a higher stratum of Chola political nomenclature. The recurrence of structurally similar titulature in inscriptions connected with known members of the Chola royal family renders this question of more than incidental importance.

Secondly, the designation "Muttaraiyan" (Sanskrit: *Muttarāja*), long treated in scholarship as indicative of a distinct clan or chieftain group, presents difficulties when encountered within composite titulary expressions that include unequivocally royal elements such as "Araiyan" and dynastic references to "Parantaka" or "Sola". The possibility that this term functioned, in certain contexts, as a rank-bearing designation within the Chola polity, rather than as a purely ethnic or clan identifier, requires to be tested against inscriptional and genealogical evidence.

Thirdly, the identification and historical character of the temple referred to in the Govindaputtur records as "Sri Kailasathu Alvar," and its correlation with the extant temple at Sripuranthan, raise broader questions concerning the nature of temple foundations in the pre-accession phase of Chola princes. In particular, the proximity of the Sankaranarayanaswamy Temple at Thanjavur to the great temple of Brihadisvara Temple,

together with certain traditional associations preserved in later sources, suggests the need to examine whether such structures may represent memorial foundations (*pallippadai*) connected with royal personages.

It is not the purpose of the present study to advance conclusions in anticipation of the evidence. Rather, the enquiry proceeds by assembling, in successive stages, the relevant inscriptional data, and by examining the internal consistency of titulature, nomenclature, and institutional description. Particular attention is paid to:

the structure of composite titles as recorded in contemporaneous inscriptions;

the recurrence of specific epithets and their contextual variation;

the distinction between lineage identifiers and rank-bearing designations;

and the correlation between inscriptional place-names and extant topographical features.

The regions under consideration—Udaiyargudi, Govindaputtur, and Sripuranthan—are not treated in isolation, but as components of a wider administrative and sacred landscape associated with Chola authority and its affiliated chieftaincies. The presence of Brahmadeya settlements, irrigation works, and temple institutions within this landscape provides the necessary framework within which acts of donation, construction, and endowment are to be understood.

It will be observed that the inscriptions examined herein belong, in large part, to the reign of Uttama Chola, a period which, in the traditional historiography of the Cholas, is marked by a transitional character. The position of Arunmozhi Varman during this phase—prior to his accession as Rajaraja Chola I—is

of particular relevance, inasmuch as it provides the chronological setting within which certain titulary forms and acts of patronage are to be situated.

The enquiry is therefore arranged in the following manner. The present chapter sets forth the scope and method of the investigation. Subsequent chapters will examine, in turn, the Udaiyargudi inscription and its titulary formulae; the genealogical evidence for the designation *Mutturāja*; the Govindaputtur inscriptions and the figure of Araiyan Sankaranarayanan; the prosopographical distinctions necessary for correct attribution; and the cumulative implications of these findings for the identification of the persons and institutions concerned.

In proceeding thus, the study seeks not to depart from the established canons of epigraphical method, but to apply them with closer attention to internal evidence than has sometimes been the case. Where conclusions are suggested, they are advanced with due reserve, and are intended to remain open to revision in the light of further inscriptional discovery or re-editing.

The observations that follow are therefore to be regarded as provisional, though grounded in the testimony of the records themselves; and it is in this sense that the present work is offered as a reassessment, rather than as a final determination, of the questions under consideration.

Chapter II

The Udaiyargudi Inscription and the Title “Muttaraiyan”

Among the records bearing upon the questions set forth in the preceding chapter, particular importance attaches to an inscription from Udaiyargudi, published as No. 61 (A.R. No. 602 of 1920), and assignable to the 3rd regnal year of Uttama Chola. The record, engraved in the temple of Tiruanantheesvarar at Veeranarayana Chaturvedimangalam, registers a gift of gold for the maintenance of a perpetual lamp by Panchavan Madevi, queen of Rajaraja Chola I, then known as Arunmozhi Varman[1].

The contents of the inscription, though brief in form, are of considerable consequence for the interpretation of titulary usage. The gift recorded consists of twelve and a half *kazhanju* of gold, assigned for the burning of a perpetual lamp before the deity. Such endowments are not uncommon in Chola records; yet the present inscription is distinguished by the manner in which both the deity and the royal personage are designated.

The temple in which the inscription is engraved is that of Tiruanantheesvarar, a Saiva foundation associated with the earlier Chola ruler Parantaka I. In the present record, however, the deity is referred to not by this established name, but as “Chandrasekhara Perumal.” The employment of the honorific

“Perumal,” more commonly associated with Vaishnava usage, in relation to a Siva deity, is noteworthy. Nor does this instance stand alone. A second record, from Tirumalpuram in the northern region, attributes to the same queen the designation “Tirumalpetra Alvar” for the deity Manikandeesvarar[2].

These expressions, taken together, indicate a recurring usage rather than an isolated irregularity. The application of Vaishnava honorifics—“Perumal” and “Alvar”—to Saiva deities suggests the existence of a shared idiom of religious titulature, the implications of which will be examined further in connection with other records. For the present, it is sufficient to observe that the Udaiyargudi inscription provides an early and clear instance of this pattern.

Of greater significance for the present enquiry is the titulature employed by the queen in reference to her consort. The relevant portion of the record designates him as:

“Araiyan Mahimalayan alias Parantaka Muttaraiyan.”

This composite expression admits of analysis into its constituent elements. The term “Araiyan” occurs frequently in Chola epigraphy as a designation of rank, and is regularly applied to persons of royal or princely standing. It does not, in such contexts, denote a locality or lineage, but rather an office or status within the political hierarchy.

The epithet “Mahimalayan” is less frequently attested, but is known from other inscriptions to be associated with chiefs of the Velir order subordinate to the Cholas, particularly in connection with the lineage of Parantaka I. Its occurrence here, in conjunction with a Chola prince, suggests either affiliation or alignment with such groups, though the precise force of the term must be determined from comparative evidence.

The element “Parantaka” is clearly dynastic, invoking the

name of the earlier Chola sovereign and thereby situating the individual within the Chola lineage. Its presence within the titulature serves to reinforce the royal association already implied by "Araiyan."

The final element, "Muttaraiyan" (Sanskrit: *Mutturāja*), has been the subject of differing interpretations. In earlier scholarship, it has frequently been treated as indicative of a distinct clan or chieftain group occupying the Chola country prior to the rise of the imperial line. Such an interpretation, while applicable in certain contexts, encounters difficulty when the term appears as part of a composite titulary formula alongside unequivocally royal designations.

In the present instance, the juxtaposition of "Muttaraiyan" with "Araiyan" and with the dynastic reference "Parantaka" suggests that the term cannot be understood in isolation. Rather, it forms part of a structured expression in which each component contributes to the overall identification of the individual. The sequence of elements—title, epithet, dynastic reference, and designation—indicates an ordered formulation, not a casual aggregation of names.

The chronological setting of the inscription lends further weight to this interpretation. The 3rd regnal year of Uttama Chola corresponds to a period subsequent to the death of Aditya Karikala, during which Arunmozhi Varman had not yet assumed sovereignty. The evidence of the Thiruvalangadu copper plates records that the latter refrained from claiming the throne and permitted his uncle to rule[3]. The titulature employed in the Udaiyargudi inscription must therefore be understood as belonging to a phase in which the individual concerned occupied a position of princely, but not sovereign, authority.

In this context, the presence of the epithet "Mahimalayan"

assumes particular significance. If, as the comparative evidence suggests, this title is associated with Velir chiefs subordinate to the Chola state, its use here may reflect a deliberate emphasis upon alliances or affiliations operative during this transitional period. The connection is further strengthened by the identity of the donor, Panchavan Madevi, who is known to have been the daughter of the Pazhuvettaraiyar, themselves prominent among the chieftain elites of the Chola realm.

It follows that the titulature recorded in the inscription may be read as encoding, within a single expression, multiple layers of identity: princely rank ("Araiyan"), political affiliation ("Mahimalayan"), dynastic lineage ("Parantaka"), and a further designation ("Muttaraiyan") whose precise value is to be determined in relation to these elements.

The interpretation of "Muttaraiyan" as a rank-bearing designation, rather than as a purely clan-based identifier, is thus suggested by the internal structure of the titulature itself. This suggestion gains support from genealogical materials preserved in other sources, to be examined in the following chapter, wherein the Sanskrit form *Mutturāja* appears in contexts indicative of junior princely status.

In the light of the foregoing observations, the Udaiyargudi inscription assumes a central place in the present enquiry. It provides, within a securely dated and contextually clear record, a composite titulature applied to Arunmozhi Varman in his pre-accession phase. The form and content of this titulature, when subjected to detailed analysis, furnish a basis for reconsidering the meaning and function of the designation "Muttaraiyan" within the Chola epigraphical corpus.

The implications of this reconsideration extend beyond the interpretation of a single term. They bear directly upon the

identification of individuals in other inscriptions where similar titulature occurs, and thus upon the broader reconstruction of Chola political and institutional history. It is to the corroborative evidence of genealogical records that the enquiry must now turn.

Chapter III

Genealogical Evidence from Telugu Chola Records and the Designation Mutturāja

The interpretation of the designation "Muttaraiyan," as encountered in the Udaiyargudi inscription, necessitates examination beyond the limits of Tamil epigraphical material alone. For this purpose, the genealogical records preserved in the Telugu region, as published in *Epigraphia Indica*, Vol. XXVII (ed. R. Panchamukhi), assume particular importance. These records, though geographically distinct, belong to cognate political traditions and preserve titulary usages of demonstrable relevance to the Chola corpus.

In the section entitled "Telugu Chola Records from Anantapur and Cuddapah" (No. 42), the Sanskrit form *Mutturāja* occurs in a series of genealogical contexts. The usage is neither incidental nor isolated; rather, it appears as part of a recurring structural pattern within dynastic enumeration. The genealogical tables, especially those set out on p. 248, exhibit a consistent arrangement wherein succession is divided between elder and younger sons, each bearing distinct titulary designations.

The pattern, as attested in multiple instances, may be described as follows. The elder son is recorded with the pri-

mary royal designation and is represented as the inheritor of sovereignty. The younger son, by contrast, is assigned the designation *Mutturāja*. This distinction is maintained with regularity across different lineages and chronological settings, thereby indicating that the term functioned not as a casual epithet, but as a recognized category within the political vocabulary of the period.

The following examples, drawn from the genealogical tables, may be cited in illustration[4]:

Under Nandivarman Chola (c. sixth century), the elder son Sundarananda is distinguished from the younger, Erikal Mutturāja Dhananjayavarman.

Under Mahendra Vikrama Chola Maharaja (c. seventh century), the elder Gunamudita is set against the younger Erikal Mutturāja Punyakumara.

Under Vikramaditya Chola Maharaja (c. eighth century), the elder Uttamaditya is contrasted with the younger Erikal Mutturāja Satyaditya.

Under Mahendravarman II, the elder Ilanchozha is paired with the younger Kapipola Mutturāja.

These instances, drawn from distinct genealogical sequences, exhibit a uniformity that admits of little ambiguity. The designation *Mutturāja* is consistently applied to younger princes, in contradistinction to the primary heir. The recurrence of the term across lineages suggests that it was not confined to a single branch or locality, but formed part of a broader and established titulary convention.

The interpretive value of this pattern is considerable. It indicates that *Mutturāja*, in its original and primary usage, functioned as a rank-bearing designation within a hierarchical system of succession. Its application to younger sons reflects

not merely familial relationship, but an institutionalized differentiation of status within the ruling house. The term thus denotes a position defined in relation to sovereignty, rather than an identity external to it.

When this evidence is brought into relation with the Tamil form "Muttaraiyan," the correspondence is both philological and functional[5]. The Tamil term represents the natural adaptation of the Sanskrit *Mutturāja*, and its occurrence in Chola inscriptions must therefore be interpreted in the light of the genealogical usage attested in the Telugu records. The possibility that the term retained, in the Tamil region, a similar connotation of junior princely rank is thereby rendered highly probable.

This conclusion bears directly upon the interpretation of the Udaiyargudi inscription discussed in the preceding chapter. In that record, Arunmozhi Varman is designated "Araiyan Mahimalayan alias Parantaka Muttaraiyan." When read in isolation, the element "Muttaraiyan" might admit of multiple interpretations. When read in conjunction with the genealogical evidence, however, its significance becomes more determinate.

The position of Arunmozhi Varman within the Chola royal family corresponds precisely to that of a younger son. The elder, Aditya Karikala, predeceased him, and the succession, as recorded in the Thiruvalangadu plates, passed temporarily to Uttama Chola. During this interval, Arunmozhi Varman occupied a position of acknowledged princely status without sovereign authority. The application of a designation corresponding to *Mutturāja* is thus entirely consistent with the genealogical pattern observed in the Telugu records.

The convergence of these lines of evidence—genealogical, inscriptional, and historical—serves to clarify the semantic

range of the term "Muttaraiyan." It cannot, in such contexts, be regarded as a mere survival of an earlier clan designation, nor as an indication of non-royal origin. Rather, it appears as an integral component of a structured titulary system, expressive of rank within the Chola polity.

The implications of this interpretation extend to the wider corpus of Chola inscriptions. Wherever the designation "Muttaraiyan" occurs in conjunction with titles such as "Araiyan," or within composite expressions that include dynastic references, it becomes necessary to consider whether the term is functioning in this rank-bearing sense. The uncritical assumption of a clan-based identity, without regard to context, risks obscuring the hierarchical nuances encoded in the titulature.

It is not suggested that the term "Muttaraiyan" was exclusively employed in this sense in all periods and regions. The historical existence of Muttaraiyar chiefs, attested in inscriptions from Sendalai and elsewhere, is not in question. What the present evidence indicates is that, within the Chola epigraphical milieu of the tenth century, the term could be appropriated and incorporated into royal titulary with a distinct and specific connotation.

This duality of usage—wherein a term may denote, in one context, a regional chieftaincy, and in another, a rank within a royal hierarchy—is not without parallel in South Indian epigraphy. It reflects the dynamic processes by which political vocabularies evolve, and by which existing designations are reinterpreted within new institutional frameworks.

In the case under consideration, the genealogical evidence from the Telugu Chola records provides a decisive point of reference. It establishes that *Mutturāja* functioned, in a formal and recurrent manner, as a designation of younger princes. The

Tamil form “Muttaraiyan,” when encountered in comparable structural contexts, is therefore to be read in continuity with this usage.

The bearing of this conclusion upon the identification of “Araiyan Sankaranarayanan alias Sola Muttaraiyan,” as recorded in the Govindaputtur inscriptions, will be examined in the following chapter. For the present, it may be stated that the genealogical material here reviewed furnishes an essential foundation for the interpretation of that figure, and for the reassessment of his position within the Chola political order.

Chapter IV

The Govindaputtur Inscriptions and the Figure of Araiyan Sankaranarayanan

A second and more extensive body of evidence, bearing directly upon the questions outlined in the preceding chapters, is furnished by the inscriptions from Govindaputtur and its associated region. These records, assignable to the reign of Uttama Chola, are of particular value in that they combine detailed institutional provisions with explicit titulary formulations, thereby permitting a closer assessment of both the status and the activity of the individuals concerned.

The principal record is that published as Inscription No. 331 (A.R. No. 157 of 1928–29), belonging to the 13th regnal year of the king. The inscription is engraved in the temple subsequently identified with the site of Sripuranthan, and records that:

"Araiyan Sankaranarayanan alias Sola Muttaraiyan"

constructed the temple designated as "Sri Kailasathu Alvar," and endowed it with lands irrigated by the Vadakudi tank, together with provisions for the conduct of regular worship and associated ritual observances[6].

The structure of the record is characteristic of formal temple endowments of the Chola period. It sets forth, with a degree

of precision not ordinarily found in minor local donations, the conditions under which the endowment is to be maintained. These include specification of daily ritual, provision for special festivals, allocation of revenue-bearing lands, and the assignment of supervisory responsibility to the local assembly and associated corporate bodies. Clauses relating to enforcement, including penalties for default, are likewise incorporated.

Such features indicate that the act recorded is not to be regarded as a casual or isolated donation, but as the establishment of a fully constituted temple institution, endowed with economic resources and placed under regulated administration. The scale and organization of the endowment imply the presence of considerable authority on the part of the donor, extending beyond the capacities ordinarily associated with minor local functionaries.

The titulature of the donor is therefore of central importance. The expression "Araiyan Sankaranarayanan alias Sola Muttaraiyan" presents a composite structure closely comparable, in its formal elements, to that examined in the Udaiyargudi inscription. The title "Araiyan," as previously noted, denotes a person of princely or high-ranking status. The designation "Sola Muttaraiyan," when read in the light of the genealogical evidence discussed in the preceding chapter, corresponds to the Tamil form of *Mutturāja*, indicative of junior princely rank within a dynastic hierarchy.

Between these elements is inserted the name "Sankaranarayanan," which, by its very composition, conjoins the names of Siva (Sankara) and Vishnu (Narayana). The ideological implications of such a compound will be considered presently; for the moment, it is sufficient to observe that its placement within the titulary conforms to the pattern of secondary epithets

or prestige names borne by individuals of high standing.

The designation of the temple deity as "Sri Kailasathu Alvar" requires particular attention. The temple is, by all other indications, a Saiva foundation; yet the honorific "Alvar," conventionally associated with Vaishnava usage, is here applied to the Siva deity. This usage corresponds closely to the pattern observed in the Udaiyargudi and Tirumalpuram inscriptions, wherein Saiva deities are designated by Vaishnava honorifics such as "Perumal" and "Alvar."

The recurrence of this phenomenon across inscriptions connected by chronology, geography, and political association suggests that it represents a consistent idiom of religious expression, rather than an isolated anomaly. The possibility that such usage reflects a deliberate synthesis of Saiva and Vaishnava elements within elite circles is thereby strengthened, though the precise doctrinal implications remain beyond the scope of the present enquiry.

The geographical context of the Govindaputtur inscriptions further reinforces their significance. The region in which these records occur lies in proximity to the domain historically associated with the Pazhuvettaraiyar chieftains. The connection is not merely spatial. The Udaiyargudi inscription, discussed earlier, records the gift of Panchavan Madevi, a daughter of that lineage. The appearance, within the same broader region, of a donor bearing high-ranking titulature and engaged in substantial temple construction suggests the existence of a network of political and familial relationships linking these records.

When the Govindaputtur inscription is considered in conjunction with that of Udaiyargudi, a number of points of correspondence become apparent. In both cases, the titulature includes

the element “Araiyan,” indicative of princely rank. In both, the designation corresponding to “Muttaraiyan” occurs as part of a composite expression. In both, Saiva deities are designated by Vaishnava honorifics. These convergences are unlikely to be fortuitous; rather, they point to a shared milieu within which such forms of expression were current.

Further corroboration is provided by the internal consistency of inscriptions from the temple site itself, identifiable with the present settlement of Sripuranthan. The village is designated in the records as “Sriparanthaka Chaturvedimangalam,” and is associated with a water body termed “Sri Paranthakan Pereri.” A later inscription, belonging to the 29th regnal year of Rajaraja Chola I, records an assembly convened at the bank of this tank in the same village. The continuity of place-name and topographical reference permits the identification of the ancient site with the modern Sripuranthan and its lake.

The temple referred to in the earlier inscription as “Sri Kailasathu Alvar” is thus to be identified with the extant temple at this site, subsequently known under variant appellations including “Sri Kailasathu Udaiyar” and, in later periods, “Brihadisvara.” The multiplicity of designations, attested across inscriptions of different reigns, indicates continuity of institution and worship, accompanied by evolution in titulary expression.

It is necessary, however, to distinguish between two individuals recorded in the inscriptions of this site, whose names bear superficial resemblance. Certain records refer to:

“Sekkilan Araiyan Sankaranarayanan alias Sola Muttaraiyan,”

identified explicitly as a native of Kavannur in Pazhuvurkottam of Tondai Nadu. These records, assignable to the 12th regnal year of the king, document acts of donation.

The principal construction record, by contrast, refers simply to:

"Araiyan Sankaranarayanan alias Sola Muttaraiyan,"

without lineage or territorial qualification, and attributes to him the building of the temple in the 13th regnal year. The distinction between these two individuals is of fundamental importance, and will be examined in detail in the following chapter. For the present, it is sufficient to note that the presence or absence of lineage markers and locality identifiers constitutes a meaningful epigraphical distinction.

The chronological proximity of the records—one belonging to the 12th year and the other to the 13th—suggests that the establishment of the temple formed part of a concentrated phase of activity. The participation of an individual from Tondai Nadu, in the form of the Sekkilan donor, immediately preceding or accompanying the construction, may be indicative of broader networks of patronage and alignment operative at the time.

Returning to the figure of the builder, the cumulative evidence of titulature, institutional action, and contextual association points to a person of high standing within the Chola polity. The construction of a stone temple (*tirukkarrali*), together with the provision of land, irrigation resources, and regulated ritual, implies authority of a kind ordinarily associated with royal or princely agency.

When the titulature "Araiyan ... Sola Muttaraiyan" is read in the light of the genealogical interpretation advanced in Chapter III, the position of the individual is further clarified. The designation corresponds structurally to that of a junior prince, while the title "Araiyan" affirms his rank within the upper echelons of the polity. The presence of a distinctive epithet—"Sankaranarayanan"—serves to individualize the bearer within

this framework, without altering the underlying structure.

It is not necessary, at this stage, to advance a definitive identification of this figure with any known historical personage. What may be affirmed, on the basis of the inscriptional evidence, is that "Araiyan Sankaranarayanan alias Sola Muttaraiyan" cannot be satisfactorily explained as a merely local donor or chieftain. The scale of his endowment, the form of his titulature, and the context of his activity collectively indicate a position within the sphere of Chola princely authority.

The bearing of this conclusion upon the identification of the individual, and upon the interpretation of the temple foundation itself, will be examined in the chapters that follow. For the present, the Govindaputtur inscriptions may be said to furnish a body of evidence which, when read in conjunction with that of Udaiyargudi and with the genealogical material already considered, materially advances the enquiry into the nature of Chola titulature and the identity of the persons therein recorded.

Chapter V

Prosopographical Distinction and Reassessment of the Builder's Identity

The proper interpretation of the Govindaputtur inscriptions depends, in no small measure, upon a careful prosopographical analysis of the individuals named therein. The recurrence of the name "Sankaranarayanan," in conjunction with the designation "Sola Muttaraiyan," has, in earlier readings, given rise to a tendency to conflate distinct persons into a single identity. Such conflation, however, cannot be sustained when the epigraphical evidence is examined with due attention to the formal structure of titulature and the conventions governing personal identification.

The inscriptions from the site present two distinct formulations, which may be set out for comparison.

One group of records refers to:

"Sekkilan Araiyan Sankaranarayanan alias Sola Muttaraiyan,"

and proceeds to identify the individual as a native of Kavannur, in Pazhuvur-kottam of Tondai Nadu. These records, assignable to the 12th regnal year of Uttama Chola, are concerned with acts of donation, and situate the donor explicitly within a defined territorial and social context[7].

A second record, namely Inscription No. 331 (A.R. No. 157 of 1928–29), belonging to the 13th regnal year of the same ruler, refers to:

"Araiyan Sankaranarayanan alias Sola Muttaraiyan,"

without any accompanying lineage designation or territorial qualification, and attributes to this individual the construction of the temple designated as "Sri Kailasathu Alvar."

The distinction between these two formulations is not incidental, but conforms to established epigraphical practice. The prefix "Sekkilan," as it occurs in the first case, functions as a lineage or family identifier. Its presence, together with the explicit mention of place of origin, serves to locate the individual within a particular regional and social framework[8]. Such identifiers are regularly employed in Chola inscriptions to distinguish donors of local or regional standing, and to record their affiliation with specific localities.

A parallel instance may be observed in the case of the author of the *Periyapuranam*, who is styled "Sekkilan Arunmozhi Devan." Here, the element "Sekkilan" denotes lineage, while "Arunmozhi" is a personal name of prestige, and "Devan" an honorific. The structure of such expressions demonstrates that lineage markers are employed independently of rank-bearing titles, and are not themselves indicative of princely or royal status.

A comparable instance is furnished by an inscription of the 10th regnal year of a Parakesarivarman (A.R. No. 183 of 1931), which records a person styled "Sekkilan Sattimalaiyan alias Sola Muttaraiyan," and identifies him as belonging to Kavannur in Melur-kootram. Here again, the prefix "Sekkilan" functions as a lineage marker, accompanied by personal name, designation, and territorial qualification. The recurrence of this structured

formulation in an independent record indicates that the designation "Sola Muttaraiyan" was borne by multiple individuals situated within defined regional contexts, and thus cannot, in itself, serve as a basis for individual identification without reference to the full titulary expression[9].

In contrast, the second formulation—"Araiyan Sankaranarayanan alias Sola Muttaraiyan"—presents a titulary structure devoid of lineage or locality markers. The individual is identified solely by title, name, and designation. This absence is not to be regarded as an omission, but as a feature consistent with the representation of persons occupying higher rank. In Chola epigraphy, it is not uncommon for royal or princely figures to be designated without reference to place of origin, their status being sufficiently conveyed by titulature alone.

The structural contrast between the two formulations may therefore be summarized as follows. In the first, the sequence consists of lineage identifier, title, personal name, and designation, supplemented by territorial qualification. In the second, the sequence is confined to title, personal name, and designation, without further specification. The former situates the individual within a defined social context; the latter presents him as a figure whose identity is constituted primarily by rank.

The chronological relation of the records reinforces this distinction. The Sekkilan individual appears in inscriptions of the 12th regnal year, in the capacity of a donor. The unqualified "Araiyan Sankaranarayanan" appears in the 13th regnal year, as the builder of the temple and the author of its principal endowment. The proximity of these dates indicates that both individuals were active within the same general period and locality; yet their roles, as recorded, are fundamentally different.

The Sekkilan donor participates in the endowment of the

temple, contributing to its support. The Araiyan, by contrast, is represented as the founder and principal authority responsible for its construction and institutional establishment. The distinction between donor and builder is not merely functional, but reflects a difference in status. The act of founding a temple, accompanied by the provision of land, irrigation resources, and regulated ritual arrangements, implies a level of authority and resource control not ordinarily associated with individuals whose identity is defined by locality and lineage.

The confusion of these two figures in earlier interpretations appears to have arisen from the coincidence of personal name and designation. The elements "Sankaranarayanan" and "Sola Muttaraiyan" occur in both formulations, and have been taken as sufficient grounds for identification. Such an approach, however, neglects the significance of the additional elements—lineage marker and locality—which, in the case of the Sekkilan individual, serve precisely to distinguish him from others bearing similar names.

It is a well-established principle of epigraphical method that identity cannot be determined solely on the basis of name, especially where names of a common or honorific character are involved. Greater weight must be accorded to the totality of the titulary expression, including prefixes, qualifiers, and contextual indicators. When this principle is applied to the present case, the distinction between the two individuals becomes clear and must be maintained.

The reassessment of the builder's identity follows directly from this distinction. Once the Sekkilan individual is recognized as a regionally identified donor, the agency behind the construction of the temple must be attributed to the unqualified "Araiyan Sankaranarayanan alias Sola Muttaraiyan." The characteristics

of this figure, as derived from the inscriptional record, may be recapitulated.

He bears the title "Araiyan," indicative of princely or high-ranking status.

He is designated "Sola Muttaraiyan," corresponding to the Tamil form of *Mutturāja*, and thus, in the light of the genealogical evidence, to a junior princely rank.

He undertakes the construction of a stone temple and provides for its institutional maintenance through structured endowments.

He is not identified by lineage or locality, in accordance with the epigraphical practice applicable to individuals of higher rank.

These features collectively distinguish him from the Sekkilan donor and place him within a different category of social and political standing. The convergence of titulary structure, institutional activity, and epigraphical representation suggests that he belongs to the upper stratum of the Chola polity, and that his actions are to be understood within that framework.

It is in this light that the figure of "Araiyan Sankaranarayanan alias Sola Muttaraiyan" must be considered in relation to the broader questions addressed in this study. The possibility that he corresponds to a known member of the Chola royal family, and more specifically to Arunmozhi Varman in his pre-accession phase, arises not from any single inscriptional statement, but from the cumulative weight of the evidence assembled in the preceding chapters.

The establishment of the prosopographical distinction here discussed is a necessary preliminary to that identification. Without such distinction, the attribution of temple construction and the interpretation of titulature remain uncertain. With

it, the ground is prepared for a more precise assessment of identity, to be undertaken in the following chapter, wherein the various lines of evidence—titulary, genealogical, institutional, and topographical—will be brought into conjunction.

The present chapter has thus sought to demonstrate that the conflation of the Sekkilan donor with the Araiyan builder is not supported by the epigraphical record, and that the separation of these figures is both methodologically required and analytically fruitful. It is upon this separation that the subsequent argument must depend.

Chapter VI

Identification of "Araiyan Sankaranarayanan alias Sola Muttaraiyan" with Arunmozhi Varman in the Pre-Accession Phase

The inquiry having proceeded through the examination of titulary, genealogy, inscriptional context, and prosopographical distinction, the present chapter is concerned with the question of identification. The issue may be stated thus: whether the individual designated in the Govindaputtur records as *"Araiyan Sankaranarayanan alias Sola Muttaraiyan"* is to be understood as identical with Arunmozhi Varman, who subsequently ascended the throne as Rajaraja Chola I.

It is to be noted at the outset that no extant inscription furnishes an explicit equation of these two names. The argument, therefore, cannot rest upon direct statement, but must be constructed upon the convergence of independent lines of epigraphical evidence, each of which has been examined in the foregoing chapters. The method adopted is accordingly cumulative and inferential, in keeping with established epigraphical practice.

The first consideration is that of titulary. The Udaiyargudi inscription, belonging to the 3rd regnal year of Uttama Chola,

records Arunmozhi Varman under the designation *"Araiyan Mahimalayan alias Parantaka Muttaraiyan."* The Govindaputtur inscriptions, belonging to the 12th and 13th regnal years of the same ruler, record *"Araiyan Sankaranarayanan alias Sola Muttaraiyan."* The structural correspondence between these forms is exact. In both instances the titulature is composed of three elements: the rank-indicator *Araiyan*, an intermediate epithet, and the designation *Muttaraiyan*. The variation occurs only in the intermediate epithet—*Mahimalayan* in one instance and *Sankaranarayanan* in the other—while the structural framework remains unchanged. Such variation of epithet, within a stable titulary structure, is well attested in Chola epigraphy and cannot, in itself, be taken to indicate distinct identity.

The second consideration arises from the genealogical interpretation of the term *Muttaraiyan*, corresponding to the Sanskrit *Mutturāja*. As demonstrated from the genealogical tables preserved in *Epigraphia Indica*, Vol. XXVII, this designation is consistently borne by younger princes within Chola lineages. Its occurrence in the Udaiyargudi inscription in association with Arunmozhi Varman is thus in accordance with established usage. The recurrence of the same designation in the Govindaputtur inscriptions, in conjunction with the same rank-indicator *Araiyan*, strongly suggests that the bearer occupies an identical structural position within the dynastic hierarchy. The interpretation of *Muttaraiyan* as a rank-based titulary, rather than a clan designation, is therefore decisive for the present identification.

A third consideration is furnished by the prosopographical distinction established in the preceding chapter. The inscriptions clearly differentiate between *"Sekkilan Araiyan Sankaranarayanan alias Sola Muttaraiyan,"* identified with Kavannur in

Tondai Nadu, and *"Araiyan Sankaranarayanan alias Sola Muttaraiyan,"* who appears without lineage or locality marker and is explicitly described as the constructor of the temple. The former is a donor; the latter is the principal agent of foundation. The absence of territorial qualification in the latter case conforms to the epigraphical practice of referring to persons of high or royal status without local identifiers. This distinction removes the possibility of attributing the construction of the temple to a regionally situated individual, and restores the agency to a figure of higher political standing.

The fourth consideration is derived from the nature and scale of the endowment recorded in the Govindaputtur inscriptions. The construction of a structural temple (*tirukkarrali*), the assignment of irrigated lands, the specification of ritual schedules, and the provision for institutional supervision and enforcement collectively indicate a level of organization characteristic of princely or state-aligned patronage. Such features exceed the normal range of local or private endowments and point to the involvement of an individual possessing both authority and resources commensurate with princely rank.

The fifth consideration concerns the topographical and inscriptional continuity of the site. The identification of Sriparanthaka Chaturvedimangalam with the modern Sripuranthan, and of Sri Paranthakan Pereri with the extant lake, is established through internal epigraphic evidence extending into the reign of Rajaraja Chola I[10]. An inscription of the 29th regnal year of that ruler, engraved in the temple now known as Gangajatatheesvarar at Govindaputtur, records an assembly convened on the bank of the said Pereri in this very village. The continuity of toponymic elements admits the equation of this Pereri with the present Sripuranthan lake, and of the

village with Sripuranthan. This evidence acquires particular significance when read in conjunction with the earlier record of Araiyan Sankaranarayanan alias Sola Muttaraiyan, who states that he caused to be constructed the temple of "Sri Kailasathu Alvar" in the same locality. The concurrence of these statements establishes that the temple stood on the bank of the Pereri, and that the site of the present Gangajatatheesvarar temple, though locally designated as Govindaputtur, corresponds to the Sriparanthaka Chaturvedimangalam of the inscriptions. The temple constructed by Araiyan Sankaranarayanan is thus situated within a landscape that continued to function as an administrative and ritual centre under Rajaraja himself, and this continuity of institutional life strengthens the association between the builder and the later sovereign.

The sixth consideration pertains to the onomastic character of the name *Sankaranarayanan*. This compound, uniting the names of Siva and Vishnu, is consistent with the religio-titulary idiom observed in inscriptions associated with Panchavan Madevi, wherein Saiva deities are designated by Vaishnava honorifics. The recurrence of such syncretic nomenclature across inscriptions connected with the same political milieu suggests a shared ideological framework, rather than isolated local usage. The adoption of such a name by a princely figure is thus entirely consonant with the patterns already observed.

A seventh consideration may be drawn from architectural and nomenclatural continuities. The later designation of the Sripuranthan temple as *Brihadisvara*, together with the name of its consort *Periyanayaki*, parallels the nomenclature of the great temple established by Rajaraja Chola I at Thanjavur. This repetition of names is unlikely to be accidental; it suggests the existence of a developing royal idiom in temple foundation,

within which the Sripuranthan temple may represent an earlier phase.

Finally, the chronological context must be taken into account. The inscriptions in question belong to the reign of Uttama Chola, during which, according to the Thiruvalangadu copper plates, Arunmozhi Varman did not assert his claim to the throne, but remained in a subordinate position. This period corresponds precisely to the regnal years in which the Udaiyargudi and Govindaputtur inscriptions are dated. The activities attributed to Araiyan Sankaranarayanan thus fall within the historically attested interval between the death of Aditya Karikala and the accession of Rajaraja Chola I.

When these considerations are taken together, they form a coherent and mutually reinforcing body of evidence. The identity of titulary structure, the genealogical significance of *Muttaraiyan*, the prosopographical distinction from the Sekkilan individual, the scale of institutional patronage, the continuity of site and nomenclature, the ideological character of the name, and the precise chronological alignment—all converge toward a single interpretation.

It is therefore to be stated, with due epigraphical caution, that the identification of *"Araiyan Sankaranarayanan alias Sola Muttaraiyan"* with Arunmozhi Varman in his pre-accession phase is highly probable, and provides the most satisfactory explanation of the available evidence. While the absence of an explicit inscriptional equation precludes absolute demonstration, the cumulative weight of the data renders alternative explanations increasingly untenable.

The figure in question must accordingly be placed within the highest stratum of Chola princely authority, and his activities at Sripuranthan must be understood as belonging to the formative

phase of the reign that would later culminate in the imperial achievements of Rajaraja Chola I.

References

[1] G. S. Gai (ed.). South Indian Inscriptions Volume XIX. Archaeological Survey of India, 1970.Inscription No. 61; A.R. No. 602 of 1920; p. 30.

[2] Annual Report on Epigraphy, A.R. No. 294 of 1906, Thirumalpuram, North Arcot District.

[3]Thiruvalangadu Plates (Sanskrit and Tamil) of Rajendra Chola I. Ed. V. Venkayya. Epigraphia Indica, Vol. III. Archaeological Survey of India.

[4]R. Panchamukhi (ed.). Epigraphia Indica Volume XXVII. Archaeological Survey of India."Telugu Chola Records from Anantapur and Cuddapah," No. 42, p. 248.

[5]R. Panchamukhi (ed.). Epigraphia Indica Volume XXVII. Archaeological Survey of India."Telugu Chola Records from Anantapur and Cuddapah," No. 42, p. 223.

[6]G. S. Gai (ed.). South Indian Inscriptions Volume XIX. Archaeological Survey of India, 1970.

Inscription No. 331; A.R. No. 157 of 1928-29; p. 167.

[7]A.R. No. 158 of 1929 (Govindaputtur; Year 13 of Parakesari Uttama Chola)

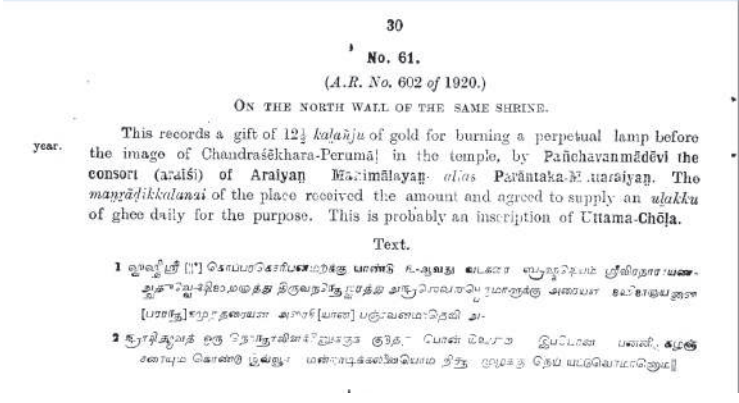
[8]South Indian Inscriptions, Vol. XIII, Inscr. No. 146 (A.R. No. 585 of 1920; Udaiyarkudi, Regnal Year 6 of Rajakesarivarman)

[9]Annual Report on Epigraphy, A.R. No. 183 of 1931 (Kavan-

nur, Melur-kootram; Regnal Year 10 of Parakesarivarman)

[10]L. Thiagarajan, "An Inscription of the 29th Regnal Year of Rajaraja Chola I from Sripuranthan," Aavanam, Vol. 17, 2006, p. 27.

Appendix: Source Materials and Photographic Evidence



30

No. 61.

(*A.R. No.* 602 *of* 1920.)

ON THE NORTH WALL OF THE SAME SHRINE.

year. This records a gift of 12¼ *kalañju* of gold for burning a perpetual lamp before the image of Chandraśēkhara-Perumāḷ in the temple, by Pañchavanmādēvi the consort (*araśi*) of Araiyaṉ Mārimālayaṉ *alias* Parāntaka-Maraiyaṉ. The *manṟāḍikkalanai* of the place received the amount and agreed to supply an *ulakku* of ghee daily for the purpose. This is probably an inscription of Uttama-Chōḷa.

Text.

1 ஸ்வஸ்தி ஸ்ரீ [||*] கொப்பரகேசரிபன்மற்கு யாண்டு ந-ஆவது வடகரை ஸ்ரீமதெம் ஸ்ரீவிதாராயண-
அத்தளிவடதிசைமழகத்து திருவநிந்தபுரத்து அரசிவரபெருமாற்கு அரையர் மேர்காடுபடாள
[பரந்த] ஏறாதனைய அரசி[யான] பஞ்சவன்மாதெவி அ-

2 ருளிசெய்த ஒரு நொந்தாவினாழிநெய்க்கு குந்த- பொன் பெரிய இடபோக பணி. கழஞ்
சரையும் கொண்டு இவ்வூர் மன்னாடிக்கலியொம திந்த முழுகத நெய் படவொடாணெ[||]

Udaiyargudi, inscription of Uttama Chola, regnal year 3 (A.R. No. 602 of 1920; SII, Vol. XIX, No. 61)

Text

1 ஸ்வஸ்தி ஸ்ரீ [ர்] கொபரகேசரிபந்[ர்]க்கு யாண்டு பத—ஆவது வ-
2 டகரை வ்ருஷதேவ பெரியநாயனாரமுர்தெவிழுந்வெச்சி-
3 மங்கலத்து மலிவஸ்ரகூணர் காமாடிகள் குன்றன் சிங்கப-
4 ட்டனும் மாதேவி கொற்றன் திருவாசகப்பட்டனும் வள்ளிட்டொ-
5 ம் அரையன் சங்கராயனாயன சொழமுத்தரையர்க்-
6 கு [ர்]ப்புக் கைதிலிடு ரு[ட்]க்குத்த பரிசாவது இப்பூர் இவர் எல்பித்த ஸ்ரீகயிலை-
7 யத்து வ்ரவ[ர்]க்கு வடகு எரிகிழ் நிலத்தில் நிலநதம் செய்தபடியில் நாம்[ள்]
8 நிலம் கொண்டு வரூரிகளுட செல்லொமாக நிவந்தம்(கம்) திருசெந்நலைப்புறமுட்
9 நெய்யமுதுக் கறியமுதுக் ரமிர்தமும் வடைக்காயமுதுமு அமணங்கிராந்தி இரண்டு-
10 க்கும் விளா இரண்டுக்கும் வைகாறி விசாகமும் சூபநமாடியருளி பெருந்திருவமது செய்-
11 [வ்]ரும் திருபுளையும் திருசத்தாலும் திருவோக்கு எண்ணை நிசதம் நாழிக்கும் இத்
நிவந்தமும
12 [லை]ச்[க்]த நிலன் தொண்ணூ வரூகொலா நாற்பதெண்ணூயிரவர் கண்காணியாகச் செல்
லிதாகவு-
13 [ம்] திருவமுது ஒருநாள் முடுலகரெல் தானப்படுவதாகவும் மற்றும் நிவரிரூ*]ம் முட்டில் ப-
14 டிஇரட்டி செலிதாகவும் இத்தினையும் நிறம்பில் வரியப்பெருமக்களுக்கு இநகமுதா
15 பொன் மன்னுவதாகவும் இப்பரி தட்டிக்கைத்திடு
16 ரூத்தோம் சொழமத்தலையர்க்கு நன்றன் செயப்பட்டனும் சோற்றள நீருவாசகனும்
17 உன்னி பொச மானு[ம்] [ர]ரிராலெலி டனிபது முதல் நின்றெமெ இப-
18 னி செட[்]பா பிறன் இ தானபடுவாகை இ[ர்]குத்தோம் இவளினெவா-
19 ம [ர்]கள் வெண்ட எழுதின[ன்] எனிந்த நேந்தகரை அனாட்டு பரிதியு ஸ்வுதெ-
20 யத்து காமாடிகள் சிங்கப்ப-
21 மொதிரப்பட்டநன் செய யென
22 எழுதது பாட யொட்டி இப்

168

23 பாஷ் செய்வதாக இட்டுக்குத்தோ-
24 ம லாசஷ்டனி கொற்றள் திருவரங்[க]னு[ம்]
25 காமாடிகள் நன்றன் சிங்கபட்டனும்
26 உளிட்ட இவளினெவொம இவ[ர்]கள்
27 [ன்]கம்மாட்டாகினும் எழுதினுடம
28 இட்டுக்குத்தென நன்றன் சிங்-
29 கபட்டனென இவை யென் வொழ-
30 த்து இவை கு நரவொரூனாகென்ற ||—

Govindaputtur, inscription of Uttama Chola, regnal year 13 (No. 331; A.R. No. 157 of 1928–29; SII, Vol. XIX

No. 331.

(*A. R. No.* 157 *of* 1929.)

GOVINDAPUTTUR, UDAIYARPALAYAM TALUK, TRICHINOPOLY DISTRICT.

ON THE NORTH WALL OF THE CENTRAL SHRINE, GAṄGĀJAṬĀDHARA TEMPLE

This registers an agreement given by the *Śivabrāhmaṇas* headed by Kāśyapaṉ Kuṉṟaṉ Siṅga-Bhaṭṭaṉ and Bhāraḍvāji Korraṉ Tiruvaraṅga-Bhaṭṭaṉ of Periya Śrī-Vānavanmādēvi-chaturvēdimaṅgalam to **Araiyaṉ Śaṅkaraṉārāyaṇaṉ** *alias* **Sōḻa-Muttaraiyar**, that they would regularly conduct all the specified worship and offerings in the temple of Kailāsattu-Āḻvār constructed by him in the village, for the endowment of land made by him under the Vaḍaguḍi tank. The services comprised daily worship, special bath, offering and worship on the two *Ayana-Saṅkrānti* and two *Vishu* days, and also on the day of Viśākhā in Vaigāśi month, and the maintenance of a perpetual lamp. They bound themselves to be supervised by the *Māhēśvara-Nōrpatteṇṇāyiravar* and to pay fines in case of default to the *cāṟiya-perumakkaḷ* of the assembly. 13th regnal year.

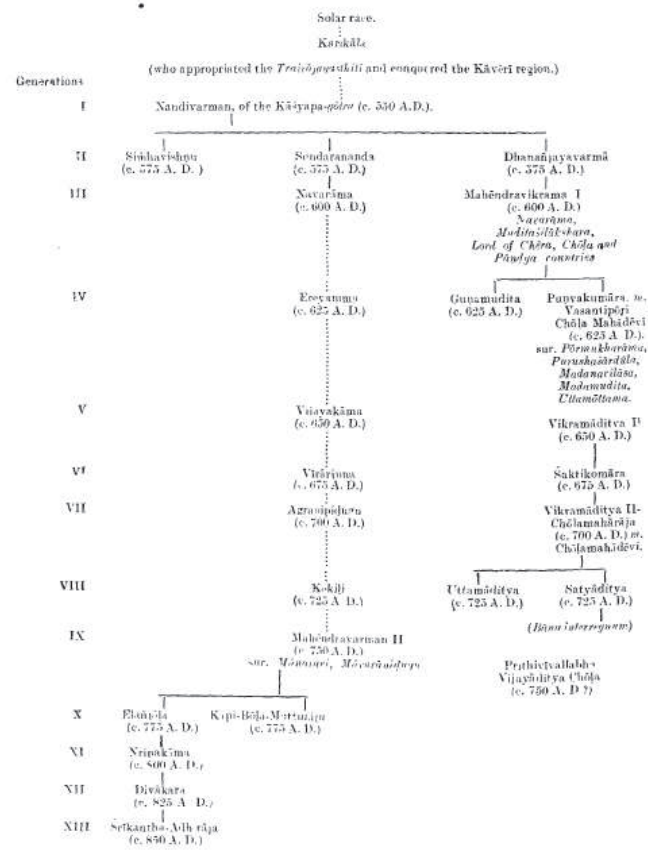
Text

1 ஓஷீ ஸ்ரீ [ம்] கொபரகேசரிபந்[ம்]க்கு யாண்டு பதி-ஆவது வ-

2 டகை வூன்றேமம் பெரிய-னவர்ஸ்ரா[ஜ]தெவ்ழ்ச்வெ-ஷ்டி-

3 மங்கலத்து பரவ்ய்ஷ்ணர் காமூடன் குறறன் விடை-

Govindaputtur, inscription of Uttama Chola, regnal year 13 (No. 331; A.R. No. 157 of 1928–29; SII, Vol. XIX)


Solar race.
Karikāla
(who appropriated the Tondaimandalam and conquered the Kāvēri region.)
Generations
I Nandivarman, of the Kāśyapa-gōtra (c. 550 A.D.).
II Simhavishṇu (c. 575 A. D.)
Sundaranandā (c. 575 A. D.)
Dhanañjayavarmā (c. 575 A. D.)
III Navarāma (c. 600 A. D.)
Mahēndravikrama I (c. 600 A. D.) Nacarāma, Mattavilāsēśvara, Lord of Chēra, Chōla and Pāndya countries
IV Ecyanmma (c. 625 A. D.)
Gunamudita (c. 625 A. D.)
Punyakumāra, m. Vasantipōṛi Chōla Mahādēvi (c. 625 A. D.). sur. Pōrnakharāma, Purushasārdūla, Madanavilāsa, Madamardana, Chandamārtanda.
V Vijayakāma (c. 650 A. D.)
Vikramāditya I[1] (c. 650 A. D.)
VI Vīrārjuna (c. 675 A. D.)
Śaktikumāra (c. 675 A. D.)
VII Agramahēśvara (c. 700 A. D.)
Vikramāditya II-Chōlamahārāja (c. 700 A. D.) m. Chōlamahādēvi.
VIII Kokkili (c. 725 A. D.)
Uttamāditya (c. 725 A. D.)
Satyāditya (c. 725 A. D.)
(Bāṇa interregnum)
IX Mahēndravarman II (c. 750 A. D.) sur. Mānasari, Mārārāśidēva
Prithivyallabha Vijayāditya Chōḷa (c. 750 A. D.?)
X Elanjōla (c. 775 A. D.)
Kapi-Bōja-Mattaṇḍa (c. 775 A. D.)
XI Nripakāma (c. 800 A. D.)
XII Divākara (c. 825 A. D.)
XIII Śrīkantha-Adhirāja (c. 850 A. D.)

[1] The assignment of the kings from Vikramāditya I onwards to the line of Punyakumāra is based upon historical and chronological probability as explained in the body of the article rather than upon any definite evidence connecting them with this line to the exclusion of the two other lines.

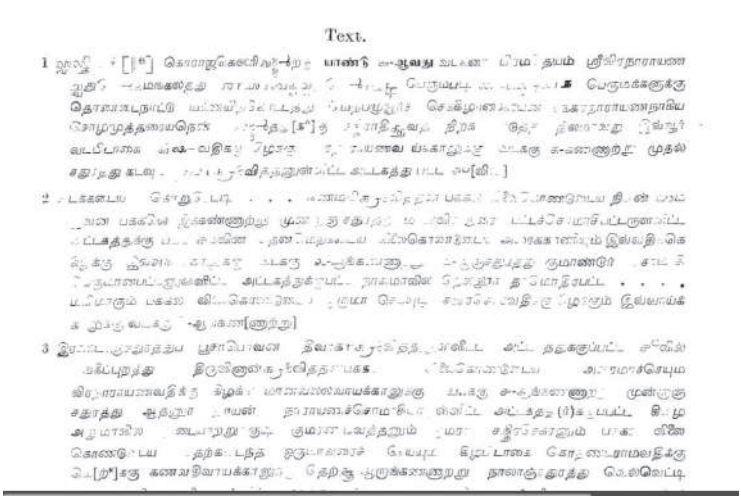
R. Panchamukhi (ed.), Epigraphia Indica, *Vol. XXVII, Archaeological Survey of India, p. 248.*

pare the import of 'Yuva' meaning young and of 'Mūtta' meaning elder or advanced in age. But it is doubtful whether a prince referred to merely as Matturāju (without supreme titles like *Mahārāja*), *e.g.*, Erigal Mutturāju. Koṅkaṇi Muttarasa, Kāḍuveṭṭi-Muttarasa, Iḷaṅgō Muttaraiyar, etc., enjoyed the position of an Adhirāja. It is significant that the personal names of the princes thus referred to are devoid of the honorific plural endings which characterise those of the supreme rulers. Thus Erigal Mutturāju Dhanañjaya and Erigal Muturāju Puṇyakumāra are called simply Dhanañjayuṟu (ins. A) and Puṇyakumāruṟuṟu (inss. E and F below) respectively with the nominative singular ending *ṟu* or *ṟṟu* attached to their names. Further in a few inscriptions they also figure in a subordinate capacity, as for instance, Erigallu-Mutturāju in the Nallacheruvupalle inscription (I) edited below. Kāḍuveṭṭi Muttarasyan figures as the donor in an inscription of Pallava Dantivarman.[1]

Considering the occurrence of the term Mutturāju (Muttarasa, Muttaraiyar) in the inscriptions of all the dynasties, it would appear that the title, when not accompanied by any supreme title, Adhirāja or Mahārājādhirāja, was applicable to the seniormost among the princes of the family other than the ruling king and the Yuvarāja. The dignity or status of first prince.

[1] *Mududa* or *Mududa* in the Kanteru Śālaṅkāyana plates occurring in the passage '*Mutuda-sahita-grāmēyn-ēṇ*' (above, XXIV, p. 281). The term obviously stands for an office or dignity corresponding to *Kiḻavans* of Tamil inss. meaning elders of the village.

R. Panchamukhi (ed.), Epigraphia Indica, *Vol. XXVII, Archaeological Survey of India, p. 223.*



Text.

Udaiyargudi, inscription (No. 146; A.R. No. 585 of 1920)

No. 146.

(*A.R. No. 585 of 1920.*)

UḌAYĀRGUḌI (NEAR KĀṬṬUMANNĀRKŌYIL), CHIDAMBARAM TALUK, SOUTH ARCOT DISTRICT.

ON THE NORTH, WEST AND SOUTH WALLS OF THE CENTRAL SHRINE, ANANTĪŚVARA TEMPLE.

No. This records an endowment, tax-free, of ten plots of land after purchasing them from their several owners by Śēkkiḻāṉ Araiyaṉ Śaṅkaranārāyaṇaṉ *alias* Śōḻamuttaraiyaṉ of Mēṟpaḻuvūr in Maṇaiyiṟ-kōṭṭam of Toṇḍai-nāḍu, who left them for charitable purposes in charge of the assembly of Vīranārāyaṇa-chaturvēdimaṅgalam, called the *Śāsanabaddha-chaturvēdibhaṭṭa-perumbaḍi-sahasradāna-perumakkaḷ*

No. 104

(A.R. No. 158 of 1929)

GŌVINDAPUTTŪR, UDAIYARPALAIYAM TALUK, TIRUCHIRAPPALLI DISTRICT

On the north wall, central shrine, Gaṅgājaṭādhara temple.

Year 12 983 A.D.

Incomplete. Records that Śekkiḻāṉ Araiyaṉ Śaṅkaranārāyaṇaṉ *alias* Śōḻa Muttaraiyaṉ, a native of Kāvaṇṇūr in Paḻuvūr-kūṟṟam in Toṇḍai-nāḍu endowed two *vēli*, thirteen *mā* and 1 *kāṇi* of land under the irrigation of lake Vaḍakuḍi, purchased from the *sabhaiyār* of Chandaśēri and got the same made tax-free (*iṟaiyili*). He entrusted the same to the *sabhā* of Chōḻasūḍāmaṇi-chēri, who were the members of the *peruṅguṟi-āḷuṅgaṇattār* of Periyavāṇavaṇmādēvi for the sake of various services to god Paramasvāmigaḷ of Śrī-Kayilāyam in Periyavāṇavaṇmādēvich-chaturvēdimaṅgalam and also determined the extent of the endowed land that would be required to provide the paddy necessary to conduct each of the various rituals and services.

Text

Text

1. வஷிஜ்ரீ [ll*] கொப்பரகெ[ஸ்]ரிபம்ணமாரான[1] ஸ்ரீ உத்தமசொழ[ற்]கு
2. யாண்டு ம்உ ஆவது வடகரை ஜ்ஹ்ஹதெயம் [த்]பரியவானவன் மா -
3. [தெ]விச்சதுவெ-ஜிமங்கலத்து ஸ்ரீ கயிலாயத்து பரமவ்ஹாமிக[ஹ]க்கு [தொ] -
4. ண்டைஞடு பஹ்வூர் கொட்டத்து காவன்[ஞ]ர்ர் செக்கிழாந் அரையன் சங்கரநா -

1. Read கொப்பரகெஸ்ரிபம்மரான

219

5. [ர]ாயணஞன சொழமுத்தரையனெனன் இன்த பெரியவானவன் மாதெவி பெருங்குறி

6. யா(ள்)ரும்கணத்தாருள் ஸ்ரீசொழகூழாமணிசெரி வஷ்ஹையார்[க்*]கு இறையிலி [மி]கை
7. விசத்தில் இட்ட நிலம் வடகுடி எரிகிழ் சந்தசெரி [வ]ஹ்ஹையார் ப[க்*]கல் நாந் யிறை -
8. யிலி கொண்டு உடைய நிலம்மாவது யிவ்வூர் வடகுடி எரி கிழ் பரகெய்சரி வாக்[கா*] -
9. லுக்கு வடக்கும் வடகுடி எரிதலைகணி வாக்கால்லுக்கு கிழக்கும் வடவாற்றுக்கு மெ -
10. க்கும் ஸ்ரீசொழகூழாமணிசெரியார் முன் விற்ற நிலம் இரண்டா[ங்*] கண்ணுறறு [நிக்க] முன்றுங்கண்ணுறு
11. நில[ங்] கண்ணுறும் அஞ்சாங் ஆருங் கண்ணுறும் எழாங் கண்ணுறும் மாக நிலம் இரண்டரையெ முன்று மாக் -
12. காணியு[ம்] இவ்ர் ஸ்ரீ கயில்லாதத்*து[1] ஹ்ஹாதெவற்கு வ்ஹாதித்தவற் நிவந்தம் செய்தபடி ஆழ்வார்க்கு திருஅமுதுக்கு பொது நா -
13. நாழியாக முன்று வஹ்ஹிக்கும் அரிசி குறுணி நா(ன்)ஞழி குத்*[தலரிசியினல்

Govindaputtur, inscription of Uttama Chola, regnal year 12 (A.R. No. 158 of 1929; Inscription No. 104

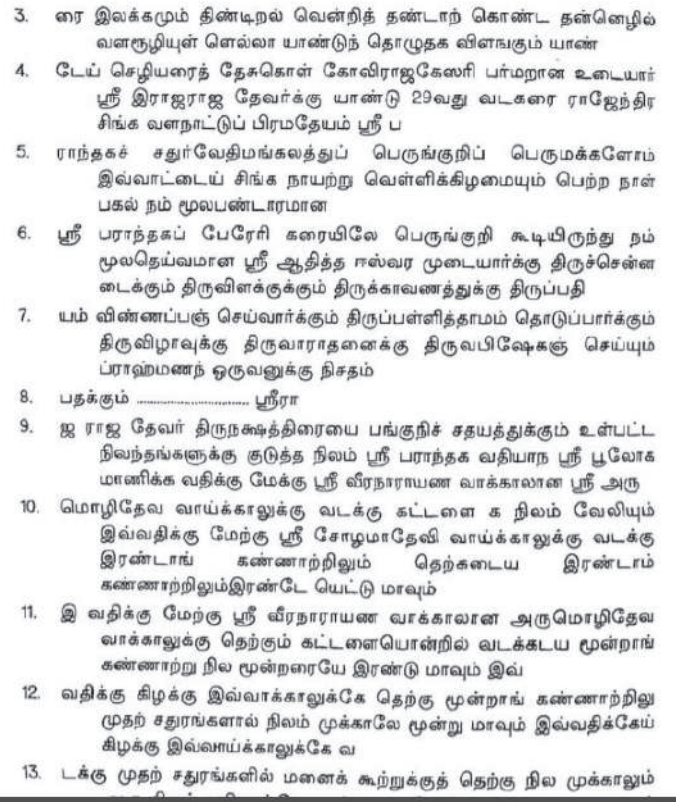
10 : 3

இடம் : மேலது.

காலம் : முதலாம் இராஜராஜன் (985–1014), யா. 29 (கி.பி. 1014).

செய்தி : வடகரை இராஜேந்திரசிங்க வளநாட்டு பிரம்மதேயம் ஸ்ரீ பராந்தகச் சதுர்வேதி மங்கலத்துப் பெருங்குறிச் சபை பெருமக்கள் இவ்வூர் ஸ்ரீ பராந்தகப் பேரேரிக் கரைவிலே கூட்டம்கூடி ஸ்ரீ ஆதித்த ஈஸ்வரமுடையார் கோயிலுக்குத் திருச்சென்னடை, திருவிளக்கு, திருப்பதியம் விண்ணப்பம் செய்யவும், திருப்பள்ளித்தாமம் தொடுப்பவர்களுக்கும், திருவிழாவுக்கும், திருவாராதனைக்கும், திருவபிஷேகம் செய்யும் பிராமணர்களுக்கும் மற்றும் ஸ்ரீ இராஜராஜ தேவர் பிறந்த சதய நட்சத்திரத்து அன்று திருவிழா செய்யவும் என பல்வேறு தேவைகளுக்கு நிலதானம் செய்வது என தீர்மானம் செய்தனர். துறையூர் ஆன ஸ்ரீவானவன்மாதேவி-நல்லூரில் செங்கழுநீர் பூக்கள் பயிர்செய்யவும் நிலம் வழங்கினர். இச்சதுர்வேதிமங்கலத்தில் இருந்த சேரிகளின் பெயர்கள், வாய்க்கால்களின் பெயர்கள் ஆகியவற்றையும் அறியமுடிகிறது.

1. ஸ்வஸ்திஸ்ரீ திருமகள் போலப் பெருநிலச் செல்வியுந் தநக்கே யுரிமை பூண்டமை மனக்கொள காந்தளூர்ச்சாலை கலமறுத்தருளி வேங்கை நாடுங்
2. கங்கபாடியுந் தடிகைபாடியுங் குடமலை நாடுங் கொல்லமும் கலிங்கமும் எண்டிசை புகழ்தர ஈழமண்டலமும் இரட்டைபாடியும் ஏழ



3. ரை இலக்கமும் திண்டிறல் வென்றித் தண்டாற் கொண்ட தன்னெழில்
வளரூழியுள் ளெல்லா யாண்டுந் தொழுதக விளங்கும் யாண்
4. டேய் செழியரைத் தேசுகொள் கோவிராஜகேஸரி பர்மறான உடையார்
ஸ்ரீ இராஜராஜ தேவர்க்கு யாண்டு 29வது வடகரை ராஜேந்திர
சிங்க வளநாட்டுப் பிரமதேயம் ஸ்ரீ ப
5. ராந்தகச் சதுர்வேதிமங்கலத்துப் பெருங்குறிப் பெருமக்களோம்
இவ்வாட்டையர் சிங்க நாயற்று வெள்ளிக்கிழமையும் பெற்ற நாள்
பகல் நம் மூலபண்டாரமான
6. ஸ்ரீ பராந்தகப் பேரேரி கரையிலே பெருங்குறி கூடியிருந்து நம்
மூலதெய்வமான ஸ்ரீ ஆதித்த ஈஸ்வர முடையார்க்கு திருச்சென்ன
டைக்கும் திருவிளக்குக்கும் திருக்காவணத்துக்கு திருப்பதி
7. யம் விண்ணப்பஞ் செய்வார்க்கும் திருப்பள்ளித்தாமம் தொடுப்பார்க்கும்
திருவிழாவுக்கு திருவாராதனைக்கு திருவபிஷேகஞ் செய்யும்
ப்ராஹ்மணந் ஒருவனுக்கு நிசதம்
8. பதக்கும் ..... ஸ்ரீரா
9. ஜ ராஜ தேவர் திருநக்ஷத்திரையை பங்குநிச் சதயத்துக்கும் உள்பட்ட
நிவந்தங்களுக்கு குடுத்த நிலம் ஸ்ரீ பராந்தக வதியாந ஸ்ரீ பூலோக
மாணிக்க வதிக்கு மேக்கு ஸ்ரீ வீரநாராயண வாக்காலான ஸ்ரீ அரு
10. மொழிதேவ வாய்க்காலுக்கு வடக்கு கட்டளை க நிலம் வேலியும்
இவ்வதிக்கு மேற்கு ஸ்ரீ சோழமாதேவி வாய்க்காலுக்கு வடக்கு
இரண்டாங் கண்ணாற்றிலும் தெற்கடைய இரண்டாம்
கண்ணாற்றிலும்இரண்டே யெட்டு மாவும்
11. இ வதிக்கு மேற்கு ஸ்ரீ வீரநாராயண வாக்காலான அருமொழிதேவ
வாக்காலுக்கு தெற்கும் கட்டளையொன்றில் வடக்கடய மூன்றாங்
கண்ணாற்று நில மூன்றரையே இரண்டு மாவும் இவ்
12. வதிக்கு கிழக்கு இவ்வாக்காலுக்கே தெற்கு மூன்றாங் கண்ணாற்றிலு
முதற் சதுரங்களால் நிலம் முக்காலே மூன்று மாவும் இவ்வதிக்கேய்
கிழக்கு இவ்வாய்க்காலுக்கே வ
13. டக்கு முதற் சதுரங்களில் மனைக் கூற்றுக்குத் தெற்கு நில முக்காலும்

The regnal year 29 inscription of Rajaraja Chola I, referring to an assembly at Sri Parantaka Pereri, strongly suggests that the Sri Kailasathu Alvar Temple on the bank of the same tank belonged to the settlement identified in the records of Araiyan Sankaranarayanan.

ஸ்ரீ புரந்தான் ஏரிக்கரை

அருகில் உள்ள கைலாசநாதர் கோயில் கல்வெட்டுக்கள்

22 : 7

இடம் : இரண்டாம் பிரகார மண்டபத்தூண்.

காலம் : வீரராஜேந்திரன் (மூன்றாம் குலோத்துங்கள்), யா:6, கி.பி. 1184.

செய்தி : கல்வெட்டில் இக்கோயில் ஸ்ரீகைலாசமுடையார் கோயில் என்று குறிப்பிடப்படுகிறது. ஸ்ரீ பராந்தகச் சதுர்வேதிமங்கலத்து உடையார் ஸ்ரீ கைலாசமுடையார் கோயில் இறைவன், இறைவி, ஆகிய இருவரின் பொன் ஆபரணங்கள் பற்றிய விவரங்கள் குறிப்பிடப்படுகின்றன. ஸ்ரீ பராந்தகச் சதுர்வேதிமங்கலம் என்ற பெயர் மருவி இன்று ஸ்ரீ புரந்தான் என அழைக்கப்படுகிறது.

1. திருபுவனச் சக்கர
2. வத்திகள் ஸ்ரீவீரரா
3. ஜேந்திர சோழ
4. தேவற்கு யாண்டு
5. ஆறாவது சீ பராந்
6. தகச் சருப்பேதி
7. மங்கலத்து உ
8. டையார் சீ கயிலா
9. ஸமுடையார் திரு
10. வாபரணத்துக்கு
11. முதல் திருப்பட்ட
12. ம் ஒன்றினால் பொ

13. ன் ஒன்பதின் கழ
14. ஞ்சே காலே ப
15. த்து மாற்று
16. பட்டம் ஒன்றினால்
17. பொந் நாற்கழஞ்சே
18. ச முக்காலே பத்து
19. மா மாற்று
20. பட்டம் ஒன்றினால் பொ
21. ன் முக்கழஞ்சே மு
22. க்காலே மூன்றுமஞ்
23. சாடியும் ஆறுமா
24. திருவுத்திரியம் ஒன்
25. றினால் பொன் நா
26. ற் கழஞ்சரையே
27. ஐஞ்சுமா
28. பிறை ஒன்றினால்
29. பொன் கழஞ்சே
30. க் கால்
31. நாச்சியார் திருத்தோ
32. டு ஒரணையினால்
33. பொன் கழஞ்சே ஒ
34. ன்பது மஞ்சாடியும்
35. மூன்று மா
36. (கிரிவாவ) உரு நாலி
37. னால் பொன் .....
38. நாயகர் திருவுடை
39. யாடை முற் தகடும் பி
40. ற் தகடும் பொன் ஐ
41. ம்பத்து இரு கழஞ்
42. சு மாற்று
43. திருத்தோடு ஒர
44. ணையினால் பொன்
45. இரு கழஞ்சு.

22 : 8

இடம் : வாகன மண்டபத்தூண்.

காலம் : முதல் மாறவர்மன் குலசேகர பாண்டியன், யா:44, கி.பி. 1312.

செய்தி : விக்கிரம சோழ வளநாட்டு ஸ்ரீ பராந்தக சதுர்வேதிமங்கலத்து ஸ்ரீ கைலாசமுடையார் திருக்கோயிலில் பாண்டிமண்டலத்து மதுரை உதயவளநாட்டு அளறூர் நாட்டு குளத்தூர் ஆள ஜனநாதநல்லூரை சேர்ந்த ஒருவர் இறைத் செப்புத்திருமேனிகளைத் செய்து வைத்துள்ளார்.

1. ஸ்வஸ்திஸ்ரீ கோ
2. மாறுபன்மர் திரு
3. புவனச் சக்கரவ
4. த்திகள் ஸ்ரீகுலே
5. சகரதேவற்கு ய
6. ாண்டு 44-வது
7. .....அபர பக்ஷ
8. த்து .....கிழமையும்
9. பெற்ற ..... து நாள் வட
10. கரைவிக்ரம சோ

11. ழ வளநாட்டு சீபரா
12. ந்தகச் சருப்பேதிம
13. ங்கலத்து உடையா
14. ர் சீகையிலாயமு
15. டையார் திருக்கோ
16. மிலுக்கு பாண்டி
17. மண்டலத்து மது
18. ரை உதைய வள ந
19. ாட்டு அளற்றூர் நா
20. ட்டு குளத்தூரான
21. ஜனாத நல்லூர்
22. உடையான்
23. பெருமாளையும்
24. நாச்சியாரையு
25. ம் திருவாதவூர்
26. நாயனாரையும் ஏ
27. றி அருளப்பண்
28. ளினபடியாே
29. ல இக்கோயில்
30. தேவரடியாரில்
31. இவர் மக்கள்(மக்கள்)
இன் நிலம் ..... வலப்புற ..... இதுக்கு

22 : 9

மண்டபத்தூண்

1. ஸ்வஸ்திஸ்ரீ இத்
2. திருமண்ட்ப
3. ம் வீரசூரியன்

மண்டபத்தூண்

1. திருபுவனச் சக்கரவ
2. த்திகள் மதுரையு
3. ம் பாண்டியந் முடி
(முற்றுப்பெறவில்லை).

T. 5472

சோழ மண்டல வரலாறுகள்

T No 5472

பதிப்பாசிரியர் :
முனைவர் சு. சௌந்தரபாண்டியன்,
எம்.ஏ.(தமிழ்) எம்.ஏ., (ஆங்கிலம்) பி.எட். டிப்.வ. மொ. பிஎச்.டி.

பொதுப்பதிப்பாசிரியர்
கு. தாமோதரன், எம்.ஏ.,

அந்த ராசாவினுடைய கீர்த்தி மலைகளும், கடல்களும், ஆறுகளும் எந்த மட்டும் யிருக்குதோ அந்த மட்டும் பிரதீகவரர் பிரசாதத்தினாலே ஸ்த்திரமாயிருந்தது. அந்த கரிகால்சோழ ராசாவினுடைய சரித்திரங்கள் பிரதீகவரர் கோவில் பிரகாரங்களிலே யெழுதப்பட்டிருக்குது; அந்தச் சரித்திரத்தை யாதாமொருதர் கேழ்க்கிறார்களோ கேழ்ப்பிக்கிறார்களோ அவர்கள் சிவகெனாதிபத்தியத்தையடைந்து, வெள்ளி மலையிலே வாசம் பண்ணுவார்கள், யிந்த பிரதீகவரர் கதை பாடங்களை போக்கடிக்கும்; புண்ணியங்களை உண்டாக்கும்! யிதைப் படித்தவர்களுக்கு பிரதீகவருடைய பிரசாத முண்டாகும்.

பீமசோழராசா கதை

34. கரிகால்சோழராசா சுயிலாசம் அடைந்தபிறகு, அவருடைய குமாரர் பீமசோழரை மந்திரிகளும், பட்டனத்திலுள்ள சனங்களும் அவருடைய சிங்காதனத்திலே பட்டங்கட்டி வைத்தார்கள். இந்த பீம சோழருக்கு பெண்சாதி கேரள ராசாவினுடைய மகள் மகா குணசாலி, வித்துல்லதை யென்று அவளுக்குப் பேர். அவளோடே கூட அவர் யிந்த சோழ பூமி பரிபாலனம் பண்ணிக் கொண்டு வருகிறபோது அவராட்சியத்திலே ஒருவருந் திருடர் கிடையாது. இது முதலாகிய துஸ்ட்ட மிருகங்கள் கிடையாது. காலாகாலங்களிலே மழை, வெள்ளங்கள். உண்டாகி, பூமி நன்றாய் விளைந்து வந்தது. பீமசோழன் பிராமணாள் அக்கிராமம் மெத்தக் கட்டி வைத்தார். சாலைகள் பழமுள்ள மரங்களினாலே வழிகளிலே உண்டாக நிலைத்தார். தண்ணீர்ப் பந்தல்கள் கட்டி வைத்தார். அன்ன சத்திரங்கள் பிராமணாளுக்கு மிர்ஷ்ட்டா அன்னமாய்க் கொடுக்கும்படியாகக் கட்டி வைத்து, அதுகளிலே வந்த சமூசாரிகளுக்கு சவுக்கியமாயிருக்கும் படியாக தொட்டிகள் குழந்தைகளுக்கு போட்டு வைத்து வெய்யிலிலே வந்த போ்களுக்கு விசிரிகள் போட்டு வீசச் சொல்லி சுமங்கலியளுக்கு கண்ணாடி, மஞ்சள், குங்கும முதலானதுகள் கொடுக்கச் சொல்லி நடந்துவந்த போ்களுக்கு காலுகளுக்கு யெண்ணை தடவி, காலுகள் பிடிக்கச் சொல்லி, வென்னீர்கள் வார்த்து, யெண்ணைகள் தேய்த்துத்தானம் பண்ணச் சொல்லி ரோகிகளா யிருக்கிற போ்களுக்கு அவுஷதங்கள் கொடுக்கச்

சொல்லி, மனுஷாளை திட்டம் பண்ணி வைத்து, சாப்பிடுங்கள்; பட்டினியா யிருக்கத் தேவையில்லை என்று கிராமத் துக்குக் கிராமம், பட்டணத்துக்குப் பட்டணம் மனுஷாளை திட்டம் பண்ணிவைத்து, கூப்பிடச்சொல்லி, நொண்டி முடங்களிருக்கிற விடத்திலே சகடையிலே அன்னங்கள் காரிபதார்த்தங்கள் கொண்டு போய், படுத்திருக்கிற பேரை யெழுப்பி ராவும் பகலும் தூங்காதேயுங்கோ அன்னஞ் சாப்பிடுங்கோளென்று சொல்லி உபசாரம் பண்ணி சாப்பிடச் செல்லி, மனுஷாளை திட்டம் பண்ணினார்.

இதல்லாமல், நாலு பிறமும் மனுஷாளை விட்டு நாலுவர்ணங்கள் பிராமணாள் சத்திரியாள், சூத்திராள், தவசியாள் அவர் அவர்களுடைய நடத்தையாளோடே சாஸ்த்திரந் தப்பாமல் விதி தர்மங்கள் செய்யுங்கள்! விபூதி ருத்திராட்சங்கள் தரித்துக் கொள்ளுங்கள், சிவலிங்கத்தை அர்சனை பண்ணுங்கள்!

இந்தப்படி பீமசோழராசாவினுடைய ஆக்கினை யிந்த ஆக்ரைப்படி நடந்துவராவிட்டால், அவரவர்களுக்குள்ள யோக்கியமான தெண்டனைகள் வருமென்று மனுஷாளை விட்டு அங்காங்கே கட்டளைபிட்டார்.

35. இந்தப்படி தர்ம நாயமாக பீமசோழன் ராட்சியபாரம் பண்ணிக் கொண்டு வருகிறபோது அருணாமலை ஷேத்திரஞ் திருவண்ணாமலையிலே கோபுரங்கள் மண்டபங்கள் எல்லாம் கட்டிவைத்தார். காவேரிக்கு வடிகரையிலே பீமேசுவரலிங்கத்துக்கு கோவில் கட்டி வைத்தார். கீயாழியிலே னாலு கோபுரமுங் கட்டி வைத்தார். அந்தச் சிவன் கோவிலுக்கு தீபங்களுக்கு யெண்ணை உதவும் படியாக இலுப்பைத் தோப்புகள் உண்டாக்கி வைத்தார். கார்த்திகை மாசத்திலே சிவன்கோவில் விஸ்ட்டுணு கோவில்களுக் கெல்லாம் விசேஷமாய் விளக்குகள் போட்டு வைத்தார். சிவன் கோவில்களுக்கு தென்னந்தோப்புகள் கரும்புத் தோட்டம், புஸ்ப்பத் தோட்டங்கள் போட்டு வைத்தார்.

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34. அவுஷதங்கள் - மருந்துகள்; தவசியாள் - வைசியாள் என்று இருக்க வேண்டும்.

பாவங்க ளெல்லாம் நிவாரணம் பண்ணுவாள். வையாசி மாதத்திலே யிந்த தீர்த்தத்திலே ஆர் ஸ்தானம் பண்ணுகிறார்களோ அவர்களுடைய வமுஷத்துக்கு ஒருனாளும் ஆனி வருகிறதில்லை ஆகையினாலே யிங்கே ஸ்தானம் பண்ணி, யென்னை பூசை பண்ணு; கார்திகை சோமவாரத்திலே யிந்த தெனத்திலே ஸ்தானம் பண்ணி சோட உபசாரங்களினாலே யென்னை பூசை பண்ணினால் ராசேந்திர சோழனென்று உனக்கு ஒரு பிள்ளை பிறப்பான் என்று சொன்னார்.

36. அந்தப்படியே. கார்திகை சோமவார விரதம் பண்ணிக் கொண்டு வந்தாள்; அவளுக்கு ராசேந்திர சோழனென்று லெட்சணவந்தராய் புத்திவராய் பிள்ளை பிரந்தது. அந்தப் பிள்ளைக்கி பீமசோழன் சகல வித்தையும் கத்துக் கொடுத்து குலசேரபாண்டிய ராசாவினுடைய மகள் கமலினி யென்கிறவளை கலியாணம் பண்ணிவைத்தார். ராச ராசேந்திர சோழனுந் தாயார் தோப்பனாருக்கு மெத்தப் பணிவிடை செய்து கொண்டிருந்தார். யிப்படி பீமசோழன் யெழுவத்தேழு வருஷம் ராட்சிய பாரம்பண்ணி, சிவலோகத்தை அடைஞ்சார்.

இராசராசேந்திர சோழன் கதை

37. அதெப்படி யென்றால், தன்னுடைய மந்திரிகளோடே கூட பூமியிலே யிருக்கிற ராசாக்களை னெல்லாம் செயித்து, பிலத்தினாலே அவர்கள்கிட்ட தோப்பா வாங்கி, வெகு திரவியங் கள் சேத்து சிவன் கோவில் கட்டி வைத்தார்; யெங்கேயென்றால், முல்லைதுவாரம், புஸ்ப்பவனேசுவரம், யீசுமூலேசுபரம், மந்திரே சுவரம், ரிஷிகாணரேசுவரம், சொர்ணவனேசுவரம் இது முதலாகிய கோவில்கள் தீர்த்தங்கள் எல்லாஞ் செம்மையாக கட்டி, யெண்பது சிவலிங்கங்கள் ஸ்தாபித்தது. அதுகளுக்கெல்லாம் கோவில்கள் கட்டி, உச்சபங்கள் நடப்பிவித்தார், சிவஸ்தலங்களிலே அக்கிரா ரங்கள் கட்டி வைத்தார். விஸ்ட்டுனு தலங்கள் சீரண உத்தாரணம் பண்ணி வைத்தார்.

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36. லெட்சணவந்தராய் - அழகுள்ளவராய்;
37. தோப்பா - கப்பம்;

சிவராச்சிய பரிபாலனம் தீர்த்தங்கள் தூர்வை யெடுத்து படித்துரைகள் கட்டி வைத்து சிவன்கோவில், விஷ்ட்டுணு கோவில்களுக் கொல்லாம் உச்சபங்கள் பண்ணி வைத்தார். பூசையளும் பண்ணி வைத்தார். சிவபணிவிடையிலே சாகிறுதையாய் ஞாயத்தோடு ராச்சிய பரிபாலனம் பண்ணுகிற திட்டத்தினாலே முன்னிருந்த முன்சோழ ராசாக்களை சனங்களுக்கு நினைப்புண்டாக்கி வைத்தார்.

இப்படி இருக்கச்சே அவருடைய பெண்சாதி வித்துல்வத்தை சங்கர நாராயணசுவாமி யென்று தங்களுடைய பிறந்தவீட்டுக் குலதெய்வந் தங்களுடைய தேசத்திலே யிருக்கிற சுவாமி அவரிடத்திலே மெத்தப் பத்தியாய் அவரை தெரிசனம் பண்வேணுமென்று ரகசியத்திலே தன்னுடைய பர்தாவை பிரார்த்தித்துக் கொண்டாள். அதினாலே, அந்த அம்மாளுடைய கினாவிலே அந்த சங்கரராயண சுவாமி வந்து சேதி சொன்னார்; என்னவென்றால், உன் நிமித்தியமாக ஞானசிவலிங்க ரூபத்தை யெடுத்துக் கொண்டு பிரதீகவரருக்கு வடவண்டை கொங்கணீக வரருக்கு தென்னண்டை வாசம் பண்ணிக் கொண்டிருக்கிறேன்; அங்கே வந்து நித்தியமாய் தெரிசனம் பண்ணிக் கொண்டியே யானால், உனக்கு **ராசேந்திர சோழனென்று** ஒரு குமாரன் பிறப்பானென்று சொன்னார். இப்படிக்கு கினாவிலே சங்கரனாராயணசுவாமி சொன்ன வசனத்தைக் கேட்டு, தன்னுடைய பத்தா, **பீமசோழராசாவோடே** சொன்னாள். காலமே யாருவரும் சந்தோஷத்துடனே அந்த அடையாளம் சொன்னவிடம் வந்து பார்க்கிறபோது அந்தப்படி ஒரு சிவலிங்கம் அங்கே உண்டாயிருந்தது. அதைப் பார்த்த ராசா கெற்பகிரக முதல் கோவில் கட்டி பூசை பண்ணினார்; ராசாவினுடைய பெண்சாதியும் மெத்த பூசைகள் பண்ணி, தோஷத்திரம் பண்ணினாள். எப்படி யென்றால், தேவர்களுக்கெல்லாம் தேவராய அருள்கடலாகி தேவரீர் இங்கேதோன்றி யெழுந்தருளி சேவித்த போகளுக்கெல்லாம் புத்திர சந்தானங்கள் அவர்களுடைய மனோரதங்கள் சித்திக்கும் படியாக இங்கேயே வாசம் பண்ணவேணு மென்று பிரார்த்திச்சாள். இப்படிச் சொன்ன வித்துல்வதை வசனத்தைக் கேட்டு, சங்கரனாரயண சுவாமி சொன்ன தென்னவென்றால், என்னுடைய பக்கத்தில் ஒரு கிணறிருக்குது அதிலே தெங்கை சாளித்தியமா யிருக்கிறாள்; அதிலே ஸ்தானம் பண்ணினவாளுடையே

Govindaputtur (Sri Vanavan Madevi Chaturvedimangalam, later Sri Parantaka Chaturvedimangalam), Gangajatatheeswarar Temple – shrine view.

Sripuranthan – modern village name board; the site identified with ancient Sri Parantaka Chaturvedimangalam (earlier Periya Sri Vanavan Madevi Chaturvedimangalam).

Arulmozhi – modern village name board, located in the region of ancient Sri Parantaka Chaturvedimangalam.

Konthagai – modern village name board; identified with ancient Sri Kundavai Chaturvedimangalam, a subdivision of Periya Sri Vanavan Madevi Chaturvedimangalam.

Konthagai – site traditionally identified as the burial place of Vijayalaya Chola and the Ganga ruler Prithvipati I, who are said to have died in the Battle of Tirupurambiyam.

Konthagai – statue of Vijayalaya Chola at a site locally identified with his burial, associated in tradition with the Battle of Tirupurambiyam.

Sri Kailasathu Alvar Temple (Sripuranthan) – view from the Sri Parantaka Pereri side.

Sripuranthan – Sri Kailasathu Paramasami, interior view.

Sripuranthan – Sri Kailasathu Mahadevar (Brihadisvara) Temple: interior view towards the Periyanayaki sanctum.

Sripuranthan – Brihadisvara (Sri Kailasathu Udaiyar) Temple, sanctum.

Sripuranthan – Nataraja bronze originally from the Brihadisvara (Sri Kailasathu Udaiyar) Temple; illicitly removed, later recovered from Australia (2014), and presently preserved in the Government Museum, Kumbakonam.

Patteswaram – pallippadai of Panchavan Madevi, built by Rajendra Chola I; burial feature located adjacent to the Amman shrine, outside but attached to the temple complex.

Thanjavur – Sankaranarayanaswamy Temple complex: sculpture of a royal female figure, identifiable by ornamentation, shown worshipping an east-facing Siva-linga (now called Kasi Viswanathar); earlier identifications as Avvaiyar or Karaikkal Ammaiyar appear unlikely. The linga is noted here as a possible funerary marker within the temple complex.

Thanjavur – Sankaranarayanaswamy Temple complex: Siva-linga identified as Kasi Viswanathar; noted here as a possible funerary marker associated with Rajaraja Chola I.

Conclusion

Epigraphical Synthesis and Final Position

The foregoing examination, grounded in inscriptional, genealogical, and topographical evidence, permits a reconsideration of certain long-standing assumptions in Chola epigraphy. The materials assembled from Udaiyargudi, Govindaputtur (Sriparanthaka Chaturvedimangalam), and related sites do not stand in isolation; rather, when read conjunctively, they exhibit a degree of internal consistency that warrants a more integrated interpretation.

The Udaiyargudi inscription of the 3rd regnal year of Uttama Chola establishes beyond ambiguity that the prince Arunmozhi Varman bore the composite titulature *"Araiyan Mahimalayan alias Parantaka Muttaraiyan."* The structure of this expression is not casual. It reflects an ordered titulary in which *Araiyan* denotes princely status, *Mahimalayan* encodes a specific political affiliation, and *Muttaraiyan*—as demonstrated through the genealogical tables of *Epigraphia Indica*, Vol. XXVII—corresponds to the Sanskrit *Mutturāja*, a designation consistently applied to younger princes within Chola lineages. The implication is clear: *Muttaraiyan* in this context is not a mere clan appellation, but a rank-bearing component within dynastic nomenclature.

When this framework is applied to the Govindaputtur inscriptions, the figure styled *"Araiyan Sankaranarayanan alias Sola Muttaraiyan"* assumes a more precise historical position. The structural parallel between the two titulatures—Udaiyargudi and Govindaputtur—is exact in all essential respects. The variation lies only in the secondary epithet (*Mahimalayan* / *Sankaranarayanan*), a phenomenon well attested in Chola epigraphical usage, where individuals are known to bear multiple prestige names across differing contexts. The retention of *Araiyan* and *Muttaraiyan* in both instances is of greater diagnostic value than the variation in the intermediate element.

The Govindaputtur records further attribute to this individual the construction of the *Sri Kailasathu Alvar* temple, together with the endowment of irrigated lands and the institution of a regulated cycle of worship. The scale, organization, and juridical framing of these endowments are characteristic not of minor local agency, but of patronage exercised at a high administrative level. Such acts presuppose access to resources, authority over land allocation, and the capacity to impose institutional oversight—features consonant with princely, if not directly royal, status.

Topographical correlation lends additional weight to this identification. The inscriptions situate the temple within *Sriparanthaka Chaturvedimangalam*, at the bank of *Sri Paranthakan Pereri*, a toponym that survives in the modern *Sripuranthan*. The extant temple identified with *Sri Kailasathu Alvar / Udaiyar* stands precisely in this location. A later record of the 29th regnal year of Rajaraja I, referring to an assembly convened in the same village at the same water body, confirms the continuity of this sacred and administrative landscape into the period of his reign. The builder's activity, therefore, is not an isolated episode but

part of a continuum that extends into the fully imperial phase.

Equally significant is the necessity of distinguishing this figure from the individual styled *"Sekkilan Araiyan Sankaranarayanan alias Sola Muttaraiyan."* The latter is explicitly identified with Kavannur in Tondai Nadu and appears in the capacity of a donor in the 12th regnal year of Uttama Chola. The presence of a lineage marker (*Sekkilan*) and a territorial qualifier places him within a regional context. In contrast, the builder of the temple is designated without such qualifiers, in a manner consistent with higher-status individuals in Chola epigraphy. The chronological proximity of the two records—Years 12 and 13 of the same reign—further indicates that they represent distinct agents participating at different levels in the same institutional process. The conflation of these two figures in earlier readings has obscured the nature of the principal patronage.

The recurrence of specific religious idioms across these inscriptions also merits attention. The designation of Saiva deities by Vaishnava honorifics—*Chandrasekhara Perumal*, *Tirumalpetra Alvar*, *Kailasathu Alvar*—is not incidental, but reflects a shared pattern observable in records associated with the same political milieu, including those connected with Panchavan Madevi. The name *Sankaranarayanan*, combining Saiva and Vaishnava elements, participates in this same conceptual field. Such consistency suggests a courtly or elite idiom of religious expression rather than a localized peculiarity.

When these strands are brought together—titulary structure, genealogical usage, prosopographical distinction, institutional scale of endowment, topographical continuity, and onomastic patterning—they converge upon a coherent interpretation. Although no single inscription explicitly equates *Araiyan Sankaranarayanan alias Sola Muttaraiyan* with Arunmozhi Varman, the

cumulative evidence renders such an identification not only plausible but historically economical. At the very least, the individual must be placed within the highest echelon of Chola princely authority; any attempt to explain him as a purely local or non-royal figure fails to account for the totality of the data.

It follows that the construction of the *Sri Kailasathu Alvar* temple at Sripuranthan is to be understood within the sphere of princely initiative during the pre-accession phase of Rajaraja I. This recognition, in turn, bears upon the interpretation of related monuments, including the Sankaranarayanaswamy temple at Thanjavur, whose character as a possible *pallippadai* may require renewed investigation in light of the present findings.

The conclusions advanced here are offered with due caution, in acknowledgment of the limitations inherent in the epigraphical record. Yet the convergence of independent lines of evidence is sufficiently strong to justify a reconsideration of received views. The inscriptions, when allowed to speak in their own structural and contextual integrity, point toward a historical reality in which the figure of *Araiyan Sankaranarayanan alias Sola Muttaraiyan* occupies a position far closer to the Chola throne than has hitherto been recognized.

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About the Author

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In this work, he presents an epigraphically grounded re-evaluation of the Sankaranarayanaswamy Temple and its possible identification as a royal pallippadai associated with Rajaraja Chola I.

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